





The Council also participate in the grief of the Churches and of the Ministry extensive, that one holding the sacred office, and who ought to have been an example to the flock in all purity of life and conversation, should have been so deeply involved in sin.

The fact, however, that the present case has produced so much interest, and awakened on every hand so lively an interest, the council regard as a happy proof, not only that the public sentiment is in a wholesome state, but that cases of this kind are exceedingly rare.

The above was unanimously adopted as the result of the Council. JOHN FISKE, Moderator. JOHN NELSON, Secy.

Westborough, Oct. 5, 1836.

#### MESOPOTAMIA.

##### ROMAN CATHOLIC MISSIONS.

The following extract of a letter from a pupil of the Cincinnati diocese, now a student in Rome, contains some interesting intelligence, which we are glad to have the liberty of communicating to our readers.

"The Chaldea, or Chaldeans, once a powerful nation, are now subjected to the tyranny of the Turks, Persians, and Kurds. Chaldeans and Mesopotamia are included in the dominions of the Sultan, or Grand Turk; Assyria belongs to the Kurds, who are considered barbarians; Media and Persia, now called Agem, the Shah of Persia, amidst a people who scattered in all directions, suppose that Christianity cannot have many votaries, and that its pure morality must have been corrupted by an intercourse with the degrading fanaticism of the Mohammedans. But such is not the case. The Catholics, or Christians, for these names are synonymous amongst them, are by no means few, though much inferior in number to the pagan population; but their strict morality and unshaken adherence to the faith of their fathers, has been often pointed out by the most fervent Christians of any country. On account of their scattered condition over an extensive territory, their number has not been accurately ascertained; but as they have a Patriarch, and so many archbishops and bishops of the Latin and Chaldean rite, we may include them in the number of at least a million. Babylon, situated on the Euphrates, and as supposed, near the ruins of ancient Babylon, which is doubted by the present inhabitants, is the patriarchal see. The present patriarch is the Most Rev. J. M. Hosnes, a native of the place, and a man loved, esteemed and venerated by his flock. The Patriarch has control over all the places I have mentioned above, Semmar, Assyria, Persia or Agem, Media, and Mesopotamia, each of which has several archbishops, bishops, and priests, all natives, and of the Chaldean rite. Conversations to the Catholic faith are so numerous, that it is expected that in less than twelve years, there will not be a heretic in many parts of this extensive country. This hope has been already fulfilled in Cosrava. Amongst the Kurds there are two Catholic primates, with several bishops and priests, and but one Nestorian patriarch, who is daily diminishing. Thus notwithstanding the most violent persecutions of the Turks who desire plunder, and the heretics who persecute through enmity, the standard of the cross is rapidly advancing.

The heretics to whom I allude are the followers of Nestorius and Eutyches, whose doctrines were condemned by the general council of Ephesus, in the year 431. Rev. P. Bar-tara, D.D. a Persian, a native of Cosrava, departed yesterday from the Propaganda College, where he has studied for the last nine years. In Leghorn he will meet Rev. Mr. Reile, S. J. from which city they will both set sail for Baurath, a Phœnician port, where they expect to meet Rev. M. Ricadomo, who is at present in Monte Lebanon. They will then all three proceed to Babylon, where they will then commence their arduous mission. These Catholic missionaries, to my knowledge, have scarcely sufficient money to take them to the place of destination. One of them, Rev. P. Bar-tara, has but one suit of clothes—it would be too cumbersome, he said, to carry more. Catholic missionaries leave Rome almost daily for the East; but such instances of devotion are common that in the end they are published. It is the intention of these clergymen to establish a college in Babylon for the education of the Chaldeans and others. They can easily procure a house, and Catholic as well as Mahomedan students—but the continuance of the bashaw's protection is always uncertain. Should they fail in this undertaking, they will devote themselves solely to the conversion of the Turks, Persians, and Kurds, by example, by preaching, and instruction; for they are all men of most exemplary character, and perfectly acquainted with the Chaldean and Turkish languages."—*Cath. Tel.*

What is here said of persecution by the "heretics," is very improbable. What is said of their progress among the Nestorians, is directly the reverse of the statements of the most intelligent Nestorians themselves.—The region to which this mission is sent, is situated between Oormiah by the Kurdish mountains.—*Ed. Rec.*

#### BRITISH NATIONAL SINS.

**POLYGAMY OF THE KOOLIN BRIDGES.**—The polygamy of the Koolin bridges is one of the most oppressive practices of the Hindoo system. Certain individuals, as being the descendants of men who were eight centuries ago learned in the Vedas, and possessed other excellent qualities, are privileged to roam about the country and marry as many wives as they please, and then to abandon them to the perils of society. This such a practice is, and is part of a system which claims the name of religion, and should be zealously defended by men who pride themselves on their orthodoxy, is strange indeed. It was to have been expected, however, that the first dawn of light upon the minds of the Hindoos would have disclosed the hideousness of this practice, and that we find accordingly that among the liberal members of the Hindoo community, who think for themselves, Koolin polygamy has become an object of disgust, which they are most anxious to see eradicated. Some of them have gone so far as to purpose a petition to the Legislative Council, praying for the interference of the public authorities to abate this nuisance. The champion of the orthodox party, the Secretary of the Dharma Sabha, has obtained access to this petition, and is already at his post. In a long article which recently appeared in the *Chandrika*, he says, that while the efforts of those who hate the Hindoo religion was confined to newspaper discussion, he regarded them with silent contempt; but as he has now heard that the subject is to be brought before the Legislative Council, it is time to look more narrowly at it. In the article to which we allude, though he deprecates the interference of a Mecha government in matters connected with the Hindoo religion, his language is more subdued than we expected to find. He is evidently aware that many, even of the orthodox, are disgusted with the licentiousness of that privileged order, which claims a laudable precedence of all others. He endeavors therefore to account for the rise of the practice from extraordinary circumstances; to show that the number of wives the Koolins are in the habit of marrying has been exaggerated; that the practice is likely to die of itself, and necessary. Others have since taken up the other side of the question, and shown that the system is still in unabated vigor. One writer indeed has produced the names of nine Koolins, each of whom has married more than twenty wives. Nothing can be offered in extenuation of a

system so destructive of individual happiness and public morals; but though we yield to no wish in clearing it eradicated, we cannot yet see the way clear for the interference of Government. Polygamy is permitted by the Hindoo Law, and allowed in practice under the British Government. The licentious polygamy of the Koolins, we must confess, so unwarrantable a stretch of this privilege, that it may almost be said to be repugnant to the Hindoo creed; but what portion of the laws of Munoo, we may ask, is not violated in the present practice of the Koolins? If Government interfere in one question of domestic economy, they may be asked to do it in another; and if they take on themselves to bring back Hindoo observances to the ritual of Munoo, they will find that the whole scheme of Hindoo polity must be remodelled. This however is not assuredly among the duties which are incumbent on the rulers of India, who profess to derive their power from the people whom they govern. The wisdom of Government is often as much displayed, in what they refrain from touching, as in their interference. In the present instance a law to restrain the polygamy of the Koolins would not carry with it that moral force, which it would enjoy if checked by the opinion of the major part of the Hindoo community. It could not be executed with any efficiency. Let us suppose the matter brought under the discussion of the Council, the first question would be to determine the number of wives a Koolin might marry; but Government cannot entertain such an inquiry without a great sacrifice of dignity. Supposing the number to be fixed, what agency have the Government at command to prevent the Koolins' marrying more than the prescribed number? None but that of Native, who are proverbially venal. Koolins marry wives in various parts of the country, and not in one place. If any man were to commence a prosecution against a Koolin for having violated the law, evidence must be brought from different villages in distant districts; the fact of each separate marriage must be substantiated by parties most unwilling to give evidence; and the first prosecution would involve the Court in such a labyrinth of legal proceedings, as to make Government anxious to withdraw from such scenes. The difficulties which lie in the way of carrying such a law into execution are so numerous and appalling, that, for the present at least, it appears to be the dictate of wisdom to leave the question as it stands. There is one point, however, on which Government might possibly interfere. If the Koolin deserts his wife, he becomes guilty of a civil crime, and is liable to a prosecution in the Courts. We are not aware whether this is distinctly recognized as a crime in the Regulations; if not, it would be easy to frame a new Regulation which should bring the subject more distinctly under the notice of the native community. If the Koolin can once be obliged to provide for the wives he marries, and be punished when he fails to do so, the system of polygamy will soon cease.

One great objection to a law for restraining polygamy is, that while it could not be efficiently enforced without such an interference with the domestic economy and privacy of the Hindoos as Government cannot sanction, it would inevitably lead to the commission of odious crimes, who would disturb the peace of society, and practice every extortion on those who had encouraged the Koolins to marry their daughters. Keeping them in constant terror of being dragged into a Court of Justice, they would obtain livelihood from their fears. On the whole therefore, it is perhaps best to leave the correction of this evil to the gradual amelioration of morals, and of the general tone of society.—*Friend of India.*

**JUGGERNATH.**—By the last arrival from England we learn that Mr. Poynder, inquired of the Chairman of the Court of Directors, at a Court of proprietors held in the month of December last, what steps had been taken on the order sent out to India to forbid the further interference of Government in the management and direction of the temple; and that the Chairman replied that letters on the subject were daily expected from India. Whether the expectation of letters arose from any specific intimation from hence, or only from the natural impression, that the further interference of Government in the management and direction of the temple, was to be expected, at least after the lapse of two years, we cannot pretend to say; but Mr. Poynder and the Directors will soon learn that nothing has been done to carry the order into effect. The despatch of the Directors' letter, which was undisturbedly repose in the bureau of the Secretary's office. Lord William Bentinck, having other of his duties to his successor; and his successor, holding out no uncertainty of office, is daily expecting to be superseded, left for the consideration of the next Governor General. Thus the accomplishment of an object so desirable for the honor and credit of Government, and for the welfare of the people, has been unhappily postponed. We cannot for a moment suppose that the delay has arisen from any feeling of lukewarmness on the part of the official servants of Government. Five and twenty years ago, there would have been ample ground, in the well known opinion of many of the older Civilian, for such a suspicion. At that period, the stability of Government was supposed to be identified with the banefulness of missionary, and the undisputed patronage of idolatry. But in this age, we are grown wiser. It is now discovered that the exertions of Missionaries, when not patronized by Government, are harmless and may even be beneficial; and that the identification of Government with the deluding orgies of idolatry, and the administration, without imparting to it any additional strength of popular affection. The Court of Directors, acting under the impulse of public opinion at home, have taken the lead in this measure of reform, and laid down the law by which the Governments of India are to act in the future. It is a pity that the Government of India should have been so long in coming to this conclusion, and that they should have been so long in coming to this conclusion, and that they should have been so long in coming to this conclusion.

A Spanish gentleman, who sent to Paris the paper from which these extracts were taken, remarks:—"The publication of this article in the Spanish Journals is a manifest advance, and a very remarkable fact. If the furious struggle which now is devouring unhappy Spain should come to an end, I doubt not that the propagation of wholesome doctrines will take place of that fanatical error, which, under the name of religion, leads to excesses the most deplorable." To us, this information is intensely interesting. We have seen nothing which shows more clearly and conclusively, the state of opinions, the character of parties, and the prospects of religion, in Spain; and we may add, nothing which inspires so confident hope of better days for that unhappy land.

#### FRANCE.

Our readers will remember the name of Adolphe Monod, who is thought by many to be the most eloquent preacher in France; who was pastor of the established Protestant church at Lyons; and who was deposed from that office, by the influence of the Rationalist party, for his evangelical faithfulness. They will remember, too, that the poor of his flock, who had learned from him the way of life, felt that they could not part with him; that they formed a new Independent or Congregational church, of which he has been pastor; that he has lived among them on a mere pittance, contributed, in part, by his friends and the friends of religion in other countries. We learn from the Archives du Christianisme, that he has been appointed, by the minister of Public Instruction, Professor of Moral Philosophy and Sacred Rhetoric in the Theological Seminary at Montauban, in place of M. Jalaguer, who is appointed Professor of Dogmatic Theology. The Archives say, that the churches will bear of

at the car festival. Why cannot a new law be prepared in the mean time by the Legislative Council,—without a preamble, and therefore without assigning any inconvenient reasons—ordering that the government of the temple should revert to the priests, and that the tax therefore levied on the pilgrims should be remitted? Let such a decree be proclaimed aloud at the season of that high festival by the British Authorities, and one burst of applause will rise from the vast multitude, similar to that which rent the air when Flaminius proclaimed freedom to the Greeks at the Olympic Games.

The necessity of dissolving the connexion of Government with the superstitions of India becomes daily more imperative. The Madras papers have just announced the death of fifteen men at Conjevaram, who have been dragged from their peaceful homes, by the emissaries of Government, and yoked to the car of the idol. Upon whose head, as the Madras papers have justly inquired, does the guilt of this blood rest? Upon the Government assuredly, by whose direct agency, the unwilling victims were brought to the scene of slaughter.—*Friend of India.*

#### BOSTON RECORDER.

Friday, Oct. 14, 1836.

##### A. B. C. F. M.

Donations and legacies received from August 1st to Oct. 10th, \$30,316, 92, being at the rate of about \$156,000 a year.

Accounts from all quarters are very encouraging, except that assurances of future help come in much more abundantly than cash. Every body is confident that "the churches" will furnish the necessary funds; and there is some danger that this will encourage too many individuals to be dilatory.

Last Sabbath evening, \$2500 was raised for the Board by members of the Old South Church, in this city. Some of the most abundant givers were present. Considerable additions to this sum are expected.

Rev. Mr. Armstrong, one of the Secretaries, has just returned from Portland. About \$1200 had been raised when he left. Portland will probably pay five or six times as much as last year.

Whether any, and if so, how many, of the missionaries who are waiting, must be detained for want of funds, is not yet determined. It may depend in part, reader, on what you do within a week or two.

##### SPAIN.

In the *Archives du Christianisme* of August 27, we find an account of the efforts of the Paris Bible Society to introduce the Bible into Spain. The Society has published an edition of the Spanish Bible, from stereotype plates, and has engaged its friends in the south west of France, to enhance every opportunity of sending them across the frontier. The *Archives* publishes an extract of a letter from an English gentleman at Barcelona, who says:—

"I have found things here in such a state, that I think I risk nothing in furnishing myself with copies of the Word of Life, and openly offering them for sale. The very day on which I received your letter, I sold 36 copies and gave away six. During the six following days, I found purchasers for 120 copies, and gave away 40. I cannot describe to you the difficulty of introducing even a single copy of the Scriptures into Spain; but the goodness of God is greater than the opposition of men. I was about sending back to Marseilles 820 copies of Bible, which I had on board a vessel, because of the impossibility of procuring their admission; when I found a way, by legal though secret means, to introduce them at a slight expense. I have now remaining 600 copies; but as I expend a certain number every day, I hope the whole will soon have passed from my hands into those of the inhabitants of this city."

The *Archives* informs us, that the Spanish newspapers begin to narrate the labors of Bible Societies. The *Esperador*, published at Madrid, contained a long article, which was copied into a paper at Barcelona, of July 1. The author gives an account of the origin, object and efforts of Bible Societies. He concludes as follows:—

"And why shall Spain, which discovered the New World, which gave prevalence to inoculation to arrest the ravages of a horrible pestilence, which has always been distinguished by zeal in laboring for the good of mankind,—why shall Spain alone continue destitute of Bible Societies? Why should a nation, so eminently catholic in its spirit, continue to stand aloof from the rest of Europe,—taking no part in this magnificent enterprise?"

"We have declared, on many occasions, that liberty can never be firmly established in our country, so long as its partisans regard Christianity as incompatible with it, and neglect to associate political influence with the influence of religion. We now say, in view of the very limited knowledge of Christianity taught in our primary schools, that beyond a doubt, that ignorance is the most powerful cause of the criminal hostility which exists between the disciples of Christ and the partisans of liberal opinions. But if Bible Societies were founded and multiplied by all possible means, carrying Christian instruction to the purest sources, there would be a better understanding of the meaning of the gospel, and an end of the system which regards the destruction of religious belief as an improvement."

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this appointment with joy. "This important event insures to the churches, the services, in an elevated and extensive sphere, of a man whose piety, talents, and whole character have secured the esteem, the confidence and the affection of all who know him. We congratulate the Faculty of Montauban on this new acquisition, which we regard as a pledge of its permanence and prosperity."

This appointment is an event of greater interest, because a part of the Faculty have been Rationalists, and much anxiety was felt, as to the character of the man who should be appointed to fill the vacant chair.

##### BARNABAS PHINNEY.

The doings of the council, related on our first page, are of painful interest. The evidence of guilt, we understand, is abundant—overwhelming. We know not that any doubt is entertained, by any one, of the righteousness of the sentence.

The remarks of the Council, concerning the excitement produced by these disclosures, and the evidence they afford of the general correctness of public sentiment and soundness of public morals, is perfectly correct. The "Journal of Public Morals" correctly remarks:—

"The pretence on the part of lewd men that they are religious, or church-going men, is only a weak effort to impose upon weaker minds, and make sin appear less sinful. We have frequent cases in which the wicked endeavor to palliate their guilt, by pretending that pious men are visitors to the vilest places. There may be some hypocrites at whose door this sin may be laid, but it is believed that the number, even of such, is exceedingly small."

The contrary assertion, it is well known, is often made by the vicious, for vicious purposes. If the tempter convinces his or her intended victim, that there is no real virtue in the world, or that the intended crime is nothing more than men of good reputation for piety freely practice, a great obstacle to success is overcome. The assertions of some reformers, concerning the commonness of this sin in our churches, &c. are just what the vicious wish to have every body believe. Such assertions are doubtless derived, in part, from the statements of the vicious, made to promote their own objects; and in circulating them, good men have been made the unconscious tools of dis-solution.

We have quoted from the "Journal of Public Morals." We are not prepared to recommend that paper; but, judging from the numbers that we have seen, it is very far preferable to any other paper on the subject, of which we have any knowledge; and as the evil is great and of difficult management, we would throw no hindrances in their way.

This case demands serious consideration, on another account. The Council speak of the success of Mr. Phinney's labors. More than 60, we believe, have been added to the church during his ministry. Some members of the church were slow to believe that a man, whose labors God thus "owned and blessed," could be guilty. It is now placed beyond all doubt, that he is not guilty. It should teach all men, that such arguments are unsound. When a bad man preaches the truth, those who believe it, become real Christians, and will be saved. When a bad man hypocritically offers a prayer, expressing in suitable language the desires which the church ought to feel, those who hear him will not only not be saved, but will be brought into bondage to him; and God may hear their prayers. God has not heard them; that he will not use the labors even of bad men in building up his kingdom.

Mr. Phinney is not the only man, whose character has been defended by the use of this argument. In many other instances, we have been told that God is testifying his approbation of certain men, measures and doctrines, by the success which he gives them in converting sinners to himself. This argument is always a bad one. We do not, and till the day of judgment, we shall not, know infallibility, that the supposed conversions are real. Any belief, therefore, which rests upon their supposed reality, rests upon feeble testimony, and therefore has no claim to be received as religious truth. And again; we cannot know, precisely and with certainty, what influence any particular man, measure or doctrine had, in effecting the supposed conversions. The conversion and the use of certain means may have had little or no connection, except that of happening about the same time and place. As was in some degree the case at Westborough, the minds of men may have been previously prepared for the reception of a good influence, even from means of no uncommon excellence; and this preparation may have been less obvious, even to the subjects of it, than the subsequent developments of thought and feeling, which almost any means would have brought forth, as well as those actually employed.

If we say that God would not, by pouring out his Spirit, give testimony in favor of what he does not approve, we deceive ourselves. We are not authorized to put any such interpretation upon the effusion of his Spirit. We might as well say, that Mr. Phinney cannot be guilty, because, if he were, God would not have borne testimony in his favor by sending summer and winter in their season. God does not intend the succession of seed time and harvest, or the termination of an eclipse, or the cessation of an epidemic disease, or the effusion of his Spirit, as a testimony in favor of an individual. We abuse his providence, whenever we put any such interpretation upon it.

The writer of this has been the pastor of a church, and has performed ministerial labor in several places where he was not pastor. In connection with his labors, revivals of religion have commenced and been sustained; sinners have been awakened, and apparently converted to God. In many cases, the evidence of the reality of their conversion, and of the influence of his labors in promoting it, has been as clear and satisfactory as is often found. But he never could feel this fact to be any evidence at all of the soundness of his own Christian character, and has, more than once, been constrained to correct those who have spoken of it as proving God's approbation of him. And it is extremely difficult for him to understand the state of that man's mind, who can suffer such arguments to be used concerning himself, without rebuking those that use them. Possibly, it may be consistent with honesty; but we do not see how it can be.

When men are indeed converted to the truth, it is certain that the truth which they are converted to, is more or less distinctly in their minds. It may be brought to their minds by preaching, by reading, by conversation, by memory. It may be accompanied with much error; and that error may have first arrested their attention; may be received as a part of the truth itself; and may appear to themselves and others, to be that part which had most influence in producing the change. Still, it is error. Its reception is no testimony of God in favor of that error. It only proves that, among the ideas embraced by the convert, are all the essential truths of Christianity, and that these truths are not so grossly distorted as to destroy their nature. This is all that the fact of conver-

sion would prove, even if we knew infallibly that the conversion was real.

We have held the longer on this point, because the delusion is wide-spread, inveterate, and fruitful in mischief; and because the case before us affords such undeniable evidence that it is a delusion. If Mr. Phinney's fall shall be the means of dispelling it throughout the churches, it will be an instance of great good, brought out of evil.

##### ADMISSION BY LETTER.

We learn from the Boston Recorder that a revival was lately held in Westborough, and that fifty-three were added to the church by profession, and seven by letter. We never heard before of adding people to a church in this manner; we would like very much to know how it is managed. Our northern friends are so very ingenious that we cannot permit any of their hints to pass by unnoticed.—*Cath. Tel.*

We will explain the matter, so that even a Jesuit may understand it.

As, in the days of the Apostles, there was a church at Jerusalem, another at Antioch, another at Ephesus, others at Corinth, Rome, and many other places, so it is with us,—there is the church in Westborough, the church in Framingham, the church in Natick, the church in Sherburne, and so on. When a member of the church in Framingham, for instance, removes to Westborough, to reside, he takes with him a letter from the pastor or other presiding officer of the church to which he belongs. This letter is written in the name and by the vote of the whole church, according to apostolic usage, and addressed to the church in Westborough. It certifies that he, the bearer, is a member of the church in Framingham; and that he is in regular standing—i. e. not accused of any conduct which would bring suspicion upon his Christian character. It states, also, that when he is received as a member of the church in Westborough, his peculiar connection with the church in Framingham will be considered as at an end. At a suitable time, he presents this letter to the pastor, or, if there is no pastor, to the moderator, of the church in Westborough, who lays it before the church; and the church, unless some good reason is given to the contrary, votes to admit the bearer as a member. This is adding a member by letter.

It may be difficult for a Romanist to understand this matter. By the gradual usurpations of the church at Rome, not only the form, but the very idea, of numerous sister churches, such as the apostles planted, seems to be obliterated. The Romanists seem to think that the church of Christ must of necessity be one, not only in doctrine, spirit and affection, but in external organization and subjection to some one earthly head. If this last idea could be revived, probably they would better understand what is said in the New Testament, of churches in various places.

N. B. Will the Editor of the Telegraph tell us the name of the "Eastern paper," preserved in his office, from which, as he says, he copied the noted slander against the Presbyterians? If he does not answer soon, we shall probably ask him again.

##### "ANTI-SLAVERY PRINCIPLES."

In the General Convention of Vermont, the Hon. Wm. Slade said, "there is a great diversity of opinion among good men here at the north; not so much a diversity of opinion respecting the nature of slavery itself, but as to the abolition of the right of man to hold his fellow man as property, there is no good man whose whole soul does not revolt from such a proposition. \* \* \* But there is a division among us as to the best measures to be adopted to do away this evil."

On this, Rev. A. A. Phelps, Editor of the *Emancipator*, remarks:—

Now we take the liberty of informing Mr. S. that he is entirely mistaken in this matter. "The division among us," is not a division merely or mainly "as to the best measures to be adopted to do away this evil." So far from it, that the division on this point grows entirely out of a previous division of opinion "respecting the nature of slavery itself." The whole division, from first to last, is a division on the "abstract question." We say this advisedly, and after a two years' experience as agent in the Anti-Slavery cause. Indeed we have never yet found the man who agreed with us as to "the nature of slavery itself," who was not from that moment onward an immediate abolitionist. True there are multitudes who agree that slavery in the lump, as a system, is wrong, is an evil, &c. &c. but nine in ten of these same persons, when you individualize the matter, and come down to the "abstract question" of the sinfulness or innocence of slaveholding, will contend most stoutly that the relation itself is not necessarily, and in all cases, sin. And this is the gist of the whole controversy, and you may pile argument on argument, and fact on fact, to show the safety, and even policy of immediate emancipation, and these persons will be gradualists after all, until you have first settled the previous question, and made them feel that the relation itself—the simple, solitary, individual act of holding man as property, is sin. And the moment you have gained this point, you have gained the whole. Such, at least, is our experience in the matter. Nay, Mr. S. himself is an illustration in point; for after all his hard terms against slavery, we venture to say that he himself will not respond a hearty amen to the doctrine, that holding man as property is, in all cases, and under all circumstances, sin. And if he does not, then he himself is at issue with abolitionists on the "abstract question" in relation to the nature of slavery itself; and we venture the assertion that all his difficulties on the subject of immediate emancipation, have their origin here.—*Ed. EMAN.*

This is doubtless true. So Mr. Garrison has always said. So we have said, from the beginning. We hope the whole public will be satisfied of its truth, ere long.

Mr. Phelps says, "that the relation itself,—the simple, solitary, individual act of holding man as property, is sin." That famous logician, Hudibras, we are told, "could reduce all things to acts."

Mr. Phelps outdoes Hudibras, altogether. He can reduce not only things, but relations, to acts. "The relation itself, the simple, solitary individual act"—is his language, when he would speak with uncommon logical accuracy.

This confusion of ideas is necessary, in order to make his argument appear plausible. That which he condemns must be "the relation itself," or it will not demonstratively include all owners of slaves; and it must, at the same time be an "act," or it cannot well be condemned as sin, at least, according to Mr. Phelps' theology. The "relation" may commence while a man is asleep; for his father may then die, and leave him, the legal owner of slaves. And there may be other cases, in which a man may become an owner of slaves, without performing any act. Mr. Phelps must speak of the "relation," in order to include all these cases, and condemn all slave owners as sinners, bound to immediate repentance. Besides; if the "relation itself" is not sin, repentance will not imply its "immediate" removal. He must have it, therefore, that the "relation itself" is sin. But he will not allow that there can be any sin, except in a voluntary "act." He must, therefore, represent "the relation itself" as an "act." Confounding these two ideas is necessary, to make the argument appear sound.

The opposite of sin, we suppose, is holiness. If "the relation itself" of master and slave be sin, the opposite relation—that of one free-man to another—must be holiness. Does Mr. Phelps believe that?

But let us take the subject as he has it after his ultra-

Hudibras reduction—as an "act." If the "relation" of holding a slave is sin, the opposite relation, of emancipating him, must be a holy "act." Is it, in every possible case? Is "the simple, solitary, individual act" of emancipating a slave, "in all cases, and under all circumstances," a holy act? Can we in any case, pronounce it holy, without inquiring into the motive, from which it is performed? And must not the same rule apply in both cases?

That "buying, selling, or holding men as property for the sake of gain" is sin, is a proposition which, very few, if any, at the north, will dispute. It is in accordance with correct theology; for it takes into consideration, not merely the outward relations, the visible acts, of men, but also their motives, the state of their hearts. It accords, too, with the well established principles of law. Taking property is not theft, unless it be done *animus furandi*—with an intention to steal. Killing is not murder, if it be not done with malice aforethought. The common sense of mankind, as well as scripture and sound philosophy, forbid us to condemn any man as guilty of sin, for performing any specified act, without considering the motives which led him to perform it. Do the same in judging the slave holder; say that "buying, selling, or holding men as property for the sake of gain" is sin, and the common sense and conscience of mankind will go with you. We are glad to see that the language, which is increasing precision of thought, and naturally leads to holier feelings and wiser plans than have hitherto prevailed.

**BRITISH SLAVERY.**—The Anti-Slavery Editor of New York seems to feel rather about the character of their replies, mainly, in attempting to make the Editor of the Recorder appear odious. Doubtless he ought to expect punishment for presuming to publish known such inconvenient facts. We are obliged to them, especially the Emancipator, for acquainting the readers, though imperfectly, with the facts in the case; also, for the account of Parliamentary proceedings on this subject, which will be found under our "Foreign Head." By the way, we have in our possession, a paper for the gradual abolition of slavery in the provinces of Assam, which was under consideration at the last session of the East India Company. We may give it next week.

Will not Dr. Wardlaw denounce the constitution of the British Empire as "essentially bad," because some of the treaties which must guide the action of the government, and therefore are a part of that constitution, are in the way of putting forth the power of the general government "authoritatively" for "the abolition of iniquities"? Will not he and George Thompson undertake to have that constitution amended? It seems, from an article in a preceding column in the paper, that they hesitate to interfere with the "actual condition" of the people in certain parts of their empire, even so far as to abolish property. And they cannot understand why the general government of the United States ought not to interfere with the social condition of all persons dwelling within our territories.

**AMENDMENT OF THE CONSTITUTION.**—The Methodist writers, in the Maine Wesleyan Journal, are arguing the question, whether the Constitution of the United States ought to be so amended, as to give to Congress the power of abolishing slavery within the several States. We have not seen a word in favor of such an amendment, till now; for several years, and must repeat our conviction, that but a very small part of American abolitionists can ever be brought to support such an attempt.—Why, it would take the votes of all the free States and half of the slaveholding States, to alter the constitution.

**H. B. STANTON.**—Our readers will recollect the notice, from the N. H. Observer, of this gentleman's lecture at Concord. He says, in the *Emancipator*, "I am misrepresented in what I said respecting contributions to benevolent societies, and the Recorder uses this misrepresentation as a weapon against the cause of the slave. Some men misrepresent on principle, while others sneer by instinct. The readers of the Recorder will not see any explanation or correction. I might make through the columns of the Anti-Slavery press, and past experience has taught me that it would be vain to apply for the Recorder's columns to such a purpose. Its Editor knows what I mean, whether you do or not."

Mr. Stanton never applied to us, in any way, to correct any erroneous statement. If he ever saw anything for that purpose, it failed to reach our hands. He and two others once applied to us to publish a statement, in explanation of a certain fact which he had stated, as they acknowledged, correctly. That statement, by the omission of certain facts which we knew, did injustice to persons whose names were mentioned in it. We referred them to the original, promising to publish the whole of the facts, if they would furnish them. These things took place in March, 1835; and this paragraph, in the *Emancipator* of Oct. 6, 1836, is the first allusion to it, that we have seen since that time.

When we publish any report or abstract of a man's remarks, from whatever source it may be derived, our columns are always open to you, for the purpose of correcting it, if, in his opinion, it has been corrected. No person's "experience" has ever "taught" him the contrary.

N. B. Mr. Stanton has not told us what he has to say at Concord.

**BRITISH IDOLATRY.**—The notice concerning Juggernaut in another column, will surprise some of our readers. Fifteen persons killed by the wheels of the government in enforcing idolatry? We are glad to give, next week, a more full and particular account







